UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 141. [Vol. XII.– 6] June, 1915. ONE PENNY.

Rev. WALTER SHORT, B.A.

(BOOTLE.)

Born at Sheffield, 1879; Baptised St. Bartholomew's Parish Church, and later was chorister in Christ Church, Pitsmoor, Sheffield; but being allowed religious liberty by his parents, followed his eldest brother—Rev. H. Fisher Short (of Park Lane)—to the Andover Street U.M. Church, and was mentioned in its Jubilee History (Published 1912), as a local preacher. After months of mental conflict he regretfully left the Methodists and joined the Unitarians at Upper Chapel (Rev. J. E. Manning, M.A.) Here he encountered an ardent young Unitarian of Methodist extraction—Arthur T. Smith—a born pioneer (now a Government teacher in New Zealand), and the two friends soon found themselves fruitfully employed on the institutional side of the chapel. As Sunday School teacher Mr. Short did useful work among the adolescents. He is mentioned in the Bi-centennial History of Upper Chapel as Lay Preacher and secretary of the Senior Class. His secretarial work was recognised by a presentation of books. He spent several years of his business life in the Staff Office of the Midland Railway Goods Station, Wicker, Sheffield, where he obtained much experience of human nature which has been invaluable to him since. He entered the Unitarian Home Missionary College in 1903, and graduated B.A. at the Manchester University; held the Gaskell and Durning-Smith Scholarships, and twice won the Harry Rawson Prize in English Literature. Manchester added to his experience of religious work. In visitation, he acted as a helper in Ancoats under the City League of Help; in teaching, was attached to the Upper Brook-street and Platt Sunday Schools; in preaching, acted as Student Minister of Hale Chapel for three months.

His ministry, now extending over six years, falls into two periods of three years, spent at Stalybridge and Bootle respectively. At Stalybridge he not only heightened the success of an already flourishing field, but pioneered a great effort that saved the Day School from closure. Altogether something like £1,800 was obtained, and the buildings modernised to satisfy the Board of Education. He was honoured by the Free Church Council in being selected to preach the memorial sermon in the Congregational Church on the occasion of the funeral of King Edward. Feeling that three years was a sufficient period for a first pastorate, Mr. and Mrs. Short left Stalybridge for Bootle with gifts and good wishes. A remarkable coincidence is that both congregations sent unanimous calls six months in advance of their settlement. The work at Bootle has been on a smaller scale, but nevertheless happy. £500 has been added to the Endowment Fund. Mr. Short is well known as a social worker, being the hon. secretary of a Council School Care Committee, which he was largely instrumental in founding. He is also a member of Civil Distress Sub-Committee of the Local Representative Committee of the National Relief Fund.

The Rev. Robert A. Dickson, who has come from the Congregationalists and been welcomed as minister of the Fitzwilliam Street Unitarian Church, Huddersfield, May 6th, says that "the original and fundamental purpose of the great Christian movement in history was to transform human society into the Kingdom of God. The task is that of changing the world-as-it-is into the world-as-it-ought-to-be."

A Heretic.

Nothing within me responds to the story of Adam and Eve,
And Genesis seems like a tale not meant for the world to believe;
Yet, when I awake in the dawn, if the skies are grey or gold,
The love that is in the heart of me for God can never be told.

Jesus to me is a man who lived the life divine,
And I think of his birth as a human birth, just like yours or mine;
But the love down deep in my heart, that is sweeter than any other,
Is the great uplifting tender love I give to Christ, my brother.

I know at times I have erred, as all who are mortal will,
By doing the wrong thing well, or doing the right thing ill;
But nobody else can atone for the paths my feet have trod,
And I know, I know by the love in my heart, I can make it right with God.

I know how brief is my span, and I know how certain is death,
And I send out a prayer of love and trust with the breathing of every breath;
And heretic though I am, outside of the pale of creeds,
I have love in my heart for God and man, and I think that is all one needs.

—Ella Wheeler Wilcox.

"Chronicles of Parson Pimm"

(Second Series.)

VI.—THE CHURCH THAT WAS LOST.

Parson Pimm, like all other men and ministers, was human and had his faults. And no one knew them better than himself. His ministerial experience was entirely with grant-aided congregations, all of the struggling sort. There is no work harder or more difficult for a minister or requiring more ability and tact than with congregations of this kind, and it is the most important work that a minister can have to do, for it means the building up, the drawing together, the inspiring and serving of a church in its most critical period. And of all the spheres of labour that can fall to any minister this is the most precarious, and always the most poorly paid. And though Parson Pimm had some very happy experiences in his work he also had some very rough ones How far it was due to any faults or failings of his own has no doubt been a matter on which different people may have had different opinions.

Here is an illustration. After preaching four Sundays fresh from college, he was invited to become minister in a northern manufacturing town and accepted. The church was quite recently established, with a corrugated iron building on a corner plot upon the main street. The congregation had been served previously by two ministers, one of them who may be spoken of as A, the other as B. The former had been properly settled there, the latter only supplied about two or three months in the interval between A leaving and the advent of Pimm. It turned out that A left quite broken-hearted by treatment he had received. It was said that A had more than once broken down into weeping in the pulpit because of what he had been made to suffer. Poor fellow! After attempts as minister at two other churches he found refuge in the Church of England, where he ultimately attained to a vicarage. So young Pimm, unmarried, and in his first place as a settled minister, little knew what was in store for him. His sermons appeared to be appreciated. He worked in the Sunday school, conducted the Band of Hope, took an active part in the "Mutual Improvement Society," and did plenty of visiting. He soon found that the church was really "bossed" by about four people, three men and one woman. In a way these four persons were estimable, but they had an undue sense of their own importance. They puffed each other up by praise and flattery on all occasions. What they approved could be permitted, what they did not approve was not encouraged. The woman, Mrs. Dash, complained that the minister ought not to wear starched linen cuffs. One of the men, a Mr. K, a grocer, if anyone said anything in praise of a sermon bluntly exclaimed:—

"I make no great account of sermons. It's as easy for a parson to write and to preach a sermon as it is for me to weigh a pound of sugar." And he was an elderly man and a grandfather.

Another of this quartette was regarded as a philosopher. He had read moderately in the books of Thomas Carlyle, and could talk of Ruskin, of Huxley and Herbert Spencer, and he was regarded with a sort of awe by the rest of the congregation as a very wise person indeed. Yes, Mr. Jason was deferred to as an authority for everything. He was a fine fellow, able and intelligent and critical, but was easily influenced by praise and flattery.

The fourth, a Mr. Meadow, was a portly man who was physically, as he esteemed himself, a man of weight, who always supported Messrs. Jason, K, and Mrs. Dash.

The young minister was pleasant with everybody, went about his work earnestly, treated all alike, and made no special fuss of anyone. This did not apparently suit. Some open-air meetings for the preaching of the Gospel were arranged in neighbouring towns, and Parson Pimm was asked to assist, which he did, and his fellow ministers offered to help him in similar meetings in his own town. So he began open-air preaching, and quite a number of his people

gathered round and supported him. Large crowds assembled, and considerable interest was aroused in the Unitarian doctrines expounded.

The minister invited his Church Committee to co-operate, but Messrs. Jason and Co. declared it was like following the example of the Salvation Army, and they would have nothing to do with it. Yet in spite of that a goodly number of the members helped heartily in this work, and new people joined the church. Messrs. Jason and Co., pooh-poohed the whole thing, and were apparently somewhat jealous of the activity of the minister.

In due time Parson Pimm was about to marry. The wedding took place in a town some considerable distance away where the bride's home was situated. The members of the quartette considered that representatives of the church ought to have been invited to the wedding, and were somewhat offended because such had not been done, and felt that they had been slighted. When the minister's wife came to church she was evidently the subject of criticism, for Mrs. Dash said that her clothes were too good. She ought to dress more plainly.

All this time the church was becoming increasingly prosperous, and the minister felt that he had the sympathy and support of most of his people. But the mischief-making of a few made the minister's position more and more uncomfortable. These became more critical, picking holes wherever possible and making others indignant by their conduct. So ultimately the minister complained of this in committee and in congregational meeting, and said that it was making his work very difficult, but without avail.

What could he do? He could make a full report of matters to the Committee of the District Union of Churches which provided most of his salary, and ask them to send over some one of their number to investigate whether the minister deserved to be continually harassed in this way; and he could ask the Union to support him in his isolated position if they found him worthy of it. So he wrote a full report of the state of things, and sent it to one of the Union secretaries. He heard nothing more of it. He discovered later that the secretary after reading it sent it on to his co-secretary to read, who put it away in a drawer, forgot all about it, so that it was never brought before his committee, and he only found out the oversight when it was too late. For Parson Pimm waited, expecting to hear something in reply. Nothing came, and after several weeks' delay he felt he could not count on the support of the Union which he had hoped for, and that it was not worth while continuing the struggle. To remain would mean no proper peace until the quartette was got rid of. But to clear them out for the good of the church would require much contention to effect. He was at the outset of his career, and such contention would be misrepresented and misunderstood by the outside public and by the denomination, and his future usefulness elsewhere would be imperilled. So he decided to quit the post, and resigned leaving after three months' notice, without securing another place, though he was not long before he was settled.

The church he had left secured another minister who proved to be a very awkward man to deal with. He soon found what he was up against, and got the majority of the members on his side, and secured the expulsion of the four persons who had broken the heart of A, and who had made it unbearable for Mr. Pimm.

Two other ministers with short pastorates succeeded in turn, but the bad spirit had blighted the church, and matters became so hopeless that the place had to be closed It was ultimately sold, and the ground on which the church stood became a monumental mason's yard.

One day two ministers were seated in a railway train. They were quite strangers to each other, but they got into conversation. It turned out that one was a well-known Unitarian, and that the other was a liberal-minded Congregationalist resident at Blank.

"Oh, you live at Blank, do you?" exclaimed the Unitarian. "Why, we had a church there which we hoped would become a thriving movement, but there were internal troubles and it had to be closed, and so we lost it."

"Yes, I know a great deal about that church," said the Congregationalist. "I knew everyone of its ministers . There were troubles from the very first owing to three or four awkward people. But once I thought there was a good chance of it being saved. They had a young minister who did good work and was making headway. He was the best man they ever had, but it was a lonely battle for him, and I feel sure that he would have held on and pulled the church through if he had received proper backing from your denominational authorities. But somehow he did not get it; he lost heart and left. There was some hope then, but there was none afterwards."

"This interests me very much," said the Unitarian. "Do you remember the name of that young minister?"

"Yes, I do. I met him frequently in temperance work. His name was Pimm."

"Ah, I thought as much. Pimm is a friend of mine. I'll tell him what you say."

And he did so.

This was how a church was lost. Perhaps it was Parson Pimm's fault for not holding on and risking the consequences. Perhaps the District Union failed to do its duty.

The Liverpool Domestic Mission Society held its 78th annual meeting at the Mill Street Mission Hall, Toxteth, Liverpool, on May 6th, when there was a large attendance of supporters. It is proposed to raise a sufficient endowment to enable the Mission to pay its expenses. At present the annual income is £700 and the expenditure £900, and a wonderful amount of splendid work is done.

The "Inquirer" Belgian Hospital Fund now approaches near to £4,000.

Scenes from Christian History.

BY REV. WILLIAM C. HALL, M.A.

XXI.—THE REFORMATION IN ENGLAND.

In previous articles we have considered some of the men connected with the Reformation. The intention of the first Reformers was primarily towards a reform of the Roman Catholic Church from within, the removal of its corruptions, the purification of its doctrine, and the re-making it a spiritual power, the teacher of Christianity to the world; it was not towards revolt and separation, secession and attack from without. But quickly on the continent reformation became revolution.

In England the way for Reformation had been prepared for generations. First the political power of the pope, to whom kings bowed in subservience and whose exactions of tribute were burdensome, was resented, as we find on considering the reigns of nearly all our kings since the Norman Conquest. Then the growth in power of the monastic orders, which from being bodies of men pledged to poverty, chastity, and the like, became rich and corrupt corporations, endangered both religion and the national life. Well before the reign of Henry VIII. it was seen that the religious life of England, which had been quickened by the teaching of Wiclif and his descendants, could not develop so long as it was subject to the influence of Rome. The work of Erasmus, Colet, and More—all faithful Catholics—was effective not only in revising men's notions of the truths of the Christian faith, but also in bringing the more thoughtful to see that the power of Rome exerted over national politics and religion was detrimental to the welfare of the state and the nation. Many efforts toward reform had failed: attempts to restrain the political intrusions of the pope; to limit the power of the religious orders; to purify the manners of the clergy; and to bring back to the national church much of the character it possessed before Rome became dominant in its councils.

The Reformation in England was not caused by Henry VIII. His divorce, with all the attendant defiance of papal authority and the assertion of the king's headship of the national church, merely furnished an occasion—there might have been a dozen others — for the convergence of many causes that were steadily heading for religious disruption. The general testimony of the history of the time is to the fact that if the Reformation had not come through Henry it would have come in spite of him. Had he remained Defender of the Faith — a title bestowed upon him by the pope for a dissertation on the Sacraments in contradiction of the principles of Luther—probably he would have found before the end of his reign the majority of his subjects out of sympathy, not with the beliefs he defended, but with the ecclesiastical jurisdiction he supported. The Reformation in England, otherwise than in Germany, was immediately due to political circumstances, not to moral causes, but behind these circumstances the moral indignation of generations was at work. It became only truly a reformation of religion when the national church, after declaring its independence, set itself to put its affairs in order. This was a slow process; and we get well into the reign of Elizabeth before we see its effectiveness. Indeed, it may be contended that the Reformation in England was only established as a Reformation after its struggles against what is known as the Counter-Reformation, the movement which was largely in the hands of the Jesuits, and when Puritanism began strongly to assert itself.

Officially the Reformation in England was concerned with the government and organisation of the national church; popularly it was the application to religion of the doctrine of liberty. It was not a complete application, and it has been described, quite justly we believe, as an "arrested development" of freedom. It freed England from papal domination; it freed the national church from foreign jurisdiction; but it still left England with a church devoid of self-government and a religion in which the dictates of reason and the scruples of conscience found very inadequate consideration. It went a long way, but the long way was only half-way to real religious freedom. It left the individual still heavily fettered with ecclesiastical rules and doctrinal tests, under the law of external authority, long still painfully to labour for the establishment of that "law of liberty" under which the New Testament tells us it is the privilege of Christians to live.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

June 6 is marked with the birth of Velasquez, the Spanish artist, in 1599; Corneille, the French dramatist in 1606; and Dr. Nathaniel Lardner, a theologian of our own country, in 1684; and with the deaths of Francis David in 1579; and Jeremy Bentham the great advocate of legal and political reforms, in 1832. Dr. Nathaniel Lardner and Francis David are both included in our book of memorable Unitarians; and a full notice of Francis David may be found in Wallace's Anti-Trinitarian Biography, II, 245.

On June 6th, 1329, Edward III. of England repaired to Amiens to do homage to Philip VI of France for the Duchy of Guienne. Philip, by requiring this homage, made Edward his enemy, and there was war between France and England, with little intermission, for 100 years.

June 13 is the festival of S. Anthony of Padua, who died on that day in 1231, at the early age of 36. Numerous droll legends are told of him, and a magnificent church was built at Padua to preserve his memory, which is duly honoured every year on the day of his death.

It was also the birthday of Agricola in A.D. 40. That noble Roman played a prominent part in reducing

our country under Roman rule, and in introducing Roman civilization here. It was also the birthday of Dr. Thomas Arnold in 1795. In Chambers' Book of Days we find Arnold's views on fanaticism cited, with some observations applicable to Germany at the present time.

June 20 was the birthday in 1642 of Dr. George Hicks, an eminent non-juror; in 1723 of Theophilus Lindsey; and in 1743, of Mrs. Barbauld, nee Anna Letitia Aikin. Notices of the last two may be found in our book of Memorable Unitarians, and Lindsey is also included in Heroes of Faith, published in 1913 by the Sunday School Association.

On June 20, 1837, died William IV., and Queen Victoria came to the throne; and on June 20, 1883, Bishop Colenso died. The story of Colenso, published by the Sunday School Association in 1892, gives a good account of his life. It is also recorded that the executioner of Charles I. was one Richard Brandon, who died a few months after the execution, namely on June 20, 1649.

June 27 was the day of the Battle of Bannockburn in 1314. It was the birthday of Louis XII. of France, called "the Just," in 1462; of Charles IX. of France, in 1550, the perpetrator of the Massacre of St. Bartholomew; and of Charles XII. of Sweden, in 1682; and of F. W. Newman in 1805.

On June 27, 1777, a clergyman named William Dodd, who had at one time been a royal chaplain, was hanged for forgery. He was a sad example of talent combined with unscrupulousness. The day is also marked with the deaths of John Murray, one of the publishers of that name, in 1843; Harriet Martineau in 1876; and John Harrison in 1912.

Unitarians and Christian Science.

(By Rev. H. Bodell Smith.)

Unitarians are usually disposed to look charitably upon every kind of new thought, and do not reject new views from mere prejudice. They investigate before coming to a conclusion, and if they disapprove they can generally give a good reason for it.

Amongst the various new religious movements of recent times none has made more remarkable progress than that which is known as "Christian Science." In America, where it originated, it has churches in every city. In a great centre such as Chicago it has several beautiful church buildings in various parts of the city, and they are all filled on Sundays with crowded and eager congregations. In Britain too the movement has spread rapidly. The appointed lecturers sent out from American headquarters draw large audiences wherever they are advertised to speak. The propaganda of their particular views is well organised. Christian Science apostles go forth on great missionary journeys carrying their message, and they never fail to meet with success. Such a movement is a challenge to all thoughtful and inquiring persons, for it cannot and ought not to be ignored.

What can Unitarians say of it Is there anything in "Christian Science" that can attract and hold the assent of people who are well grounded in the Unitarian way of judging differences of opinion? It does not appear that there is. But some Unitarians as well as professing Christians in large numbers from the orthodox bodies, have become converts to Christian Science. Such converts from Unitarianism are people who have never really gripped the principles of Unitarianism. No thorough Unitarian can possibly agree with the mental position occupied by the votaries of Christian Science, for the following reasons:—

"Christian Science" is opposed to the exercise of the individual judgment. The authority of Mrs. Eddy's book decides what interpretation must be put on every passage of Scripture, and what the religious beliefs of members of the "Christian Science" Church must be. Her dictum cannot be questioned. The authority of Mrs. Eddy, the foundress of the Christian Science Church, is as absolute as that of the Pope of Rome. Consequently it is opposed to the exercise of mental and spiritual freedom. And no Unitarian can ever consent to become entangled in such a yoke of theological bondage.

"Christian Science" also uses the Bible as if its contents are to be received without question. This is exemplified especially concerning the accounts of miracles in Scripture, and Christian Scientists accept those stories of the miraculous as being literally and historically true. Jesus walking on the sea of Galilee, and the raising of men from death to life again, are illustrations of what they accept and believe as having really happened just as stated in the Scripture accounts. No real Unitarian can agree with that position.

The term "Christian Science" is a misnomer and doubly so. For the movement of which it is the name contradicts the plain teaching of Christ who proclaimed the principle of free inquiry, "Seek and ye shall find; knock and it shall be opened unto you," and urged the exercise of the individual judgment when he said, "Why even of yourselves judge ye not what is right?" It is therefore wrongly described as "Christian" if it sets up authority that takes the place of the individual judgment. And it cannot properly merit the name of "Science" if its teaching contradicts the very principles of science as it does in the liberal acceptance of the miracles of Scripture as being historically and literally true.

Much more might be said to show that there is a wide and irreconcileable difference between the Unitarian method of arriving at conviction and that which is characteristic of this "Christian Science" movement. What has been here asserted is said in no more spirit of bigotry, but as the result of reading and calm investigation by the writer. The rapid growth of the movement and the securing of numerous converts everywhere is no proof of the truth of its position. Its doctrine of the healing of physical diseases is of itself sufficient to impress and attract crowds of people of a certain temperament and stamp of mind. And it has been the case over and over again that large numbers of people have been ready to accept erroneous views and to embrace what has proved to be mere superstition.

—From "The Christian Life."

Anecdotes and Illustrations.

(From "Handbook of Rational Piety,"—by H. W. CROSSKEY.)

THINKERS NEEDED.

A woman of genius who knew what it was to have grave and bitter sorrows brought upon those she loved by defiances of the world's opinions, had a school recommended to her for her son, on the ground that there he would learn to cherish independence of thought. "Oh, my God!" was her reply, "Let him be taught to think as other people do." Doubtless all brave thinkers who dare to be true to themselves must be prepared to pay a price—often a great price—for their freedom. Yet it is even more certain that the proudest earthly success can give no blessedness equal to that possessed by the man who will receive nothing at the world's hands that he cannot take with the approval of his conscience—and who knows clearly what is the right thing to do—does it, and thanks God when it is done.

THE NIGHTINGALE'S SONG.

An old legend runs to the following effect: In May, 1443, a company of priests at the time of the Council went to walk in a wood near Basle; there were prelates and monks robed in vestments of all colours, and they eagerly engaged in discussions upon some of the most intricate doctrines of theology—but suddenly in the midst of their dogmatic arguments they stopped short and remained rooted to the earth before a linden tree whereon a nightingale sat and exulted and sighed in the softest, tenderest melodies. "Come away!" cried a shocked monk, "it is a temptation of the devil." A temptation of the devil — to be charmed from theological disputations by a nightingale's song! In the religion I humbly cherish, the nightingale's song tells me more of my Maker than do the subtleties of many controversial theologians.

THE FAITHFUL HUGUENOT

When the massacre of the Huguenots was at hand the word was passed to faithful Catholics that they were to wear a sign upon their sleeves to distinguish them from the doomed and hated heretics. In a famous picture a lady young and beautiful is represented as striving to fix upon her lover's arm the band which will save him in the impending massacre. If that bold, handsome youth will but yield to her pleading, if he will merely wear a lie upon his sleeve, all will be well; he will be spared, and gain alike his life and his love. But the infinitely tender expression of blended strength and sorrow on his countenance, as he gently moves away the badge, shows that he esteems death preferably to an act of shame. What would have happened had that youth consented to wear the sign mark of a faith he denied? What has happened in many a kindred case? Marriage and happiness? Not so; marriage and misery. The haunting restlessness of personal dishonour would never have left his heart, and its shadow would have fallen upon the soul of his bride. So wonderfully are we created as children of a God of love that righteousness and peace kiss each other within our souls.

MAN, GOD'S IMAGE.

The old Greek maxim that God works by geometry expresses the fact that man is capable of thinking out the conditions on which the order of nature depends; and this would be impossible had he not a mind which, however limited in its range, possesses the same essential characters as the mind of the Creator Himself.

The discovery of the planet Neptune is an illustration of this fact. Apparent irregularities were noticed in the movements of Uranus. By purely mathematical reasoning Adams and Leverrier almost simultaneously determined that there must be another planet, and pointed out the precise spot at which it might be expected to appear. To that spot the telescope was turned, and there the new planet was found. Through the action of his own mind man knew how, under specified conditions, the system of the universe must have been completed. As man thought so it was. Where he decided that a star ought to be there its light shone.

RENEWAL OF LIFE.

Travellers describe the quickness with which a battlefield loses all signs of devastation. A plain that has been covered with thousands of the dead and dying, that has had every cottage upon it battered to pieces, every blade of grass trampled into the dust, every boundary mark overthrown — after a year or two smiles again with a richer fertility, and is again covered with peaceful homes, guides being needed to point out where the horrible struggle but yesterday raged. A still more extraordinary recuperative force is possessed by the children of God. The burden of sin may be cast down by the weary prodigal. The indulgencies once dearly prized may become hateful. The tastes it once was a joy to gratify may become as foul odours. The sinner who has set his face Godward does not find himself like a prisoner let out on bail but certain to be brought at last to the bar of judgment to receive his inevitable punishment. To

LITERATURE: Received—"A Book of Devotional Readings," edited by Rev. J. M. Connell, Longman's, Green and Co., 39, Paternoster Row- London, E.C., 3s. 6d. net.

"Communion of Man with God," by R. Nicol Cross, M.A., 2s. net, The Lindsey Press, 5, Essex Street, London, W.C.; Reports, International Institute of China on The Mission among the Higher Classes in China. "The Career of a Minister in Search of a Religion," by Edith C. F. d'Albe. — Notices in next issue.

his glad and noble surprise he discovers that he has become a new creature; and instead of being the doomed victim of an outraged king is a welcome guest in a Father's home.

Central Postal Mission and Unitarian Workers' Union.

Hon. Sec.: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

ZEALOUS PROPAGANDISTS.

Attention was drawn in the May issue of the Unitarian Monthly to the missionary work carried on by the Rev. Ethelred Brown in Kingston, Jamaica, and to his courageous enterprise in erecting a Unitarian Mission Church. He is still in need of funds to complete the payments. We continue to have interesting letters from Mr. Benain, the Secretary of the Kingston Congregation, giving good accounts of the progress of the Unitarian movement. He reports that fresh members enrol and that the open-air meetings continue to attract attention.

The present condition of England and the massing of its young manhood in so many towns and country districts is particularly favourable for missionary and propaganda work, and we have evidence that there is response whenever an earnest religious appeal is made. Far from being discouraged, we feel that it is peculiarly timely to set forth the great affirmations of our faith—love to God and love to man.

It is cheering to know how many co-workers we have labouring quietly each in his own sphere to set forth these ideals. We were particularly struck with a letter received from one of our correspondents living in a quiet corner in the South of England. He writes: "The desire to spread the truth as I see it possesses me, and I have been able in quiet ways—addresses at adult schools, letters to papers, private letters and conversations to influence others. I have resolved to go further afield this coming summer in the villages around which I can reach with my bicycles, to talk to the people out of doors. This open-air propoganda is much more effective than to wait indoors for the outside world to flock in. Would it not be a fine thing if throughout the country there were workers and speakers in whom were combined in one hot flame the light of the Unitarian with the heat of the Salvationist. Personally I think that the gospel of the Unitarian, if really believed in, would prove to be even more inspiring, gladdening, and enlivening than the crude evangel of the Salvationist. In any case I am going to try to preach to people who perhaps have seldom or never heard such ideas expressed, those views of religion stript of its gloomy horrors, that will I trust make an appeal to the heart as well as to the reason."

Let us hope that these words may inspire others to go and do likewise. FLORENCE HILL.

The Rev. H. D. Roberts, of Liverpool, conducted anniversary services for the Accrington Unitarian Church May 2nd, collections £11.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

OUR WOMEN AND THE WAR.

The League mourns a dear and faithful friend in Mrs. Macky, of Auckland, N.Z., who with her husband went down in the Lusitania. Mrs. Macky was a member of the Auckland Branch, and this time two years ago she came to our annual meeting, bringing the greetings of our League sisters from the other side of the world. The memory of her bright presence and cheering sympathetic words will long be with all who heard her on that day, and many others, for she was always glad and willing to join helpfully in whatever was going on amongst us up and down the country.

A quiet strength, a beautiful, gentle serenity seemed always hers in life. We know they would no less be hers in that swift and terrible hour of death.

BELGIAN WAR HOSPITALS IN FRANCE.

So many branches of the League have sent help for these hospitals that members may be interested to hear that Mrs. Bernard Allen addressed a meeting lately at Essex Hall of the Women's Social Club on this subject.

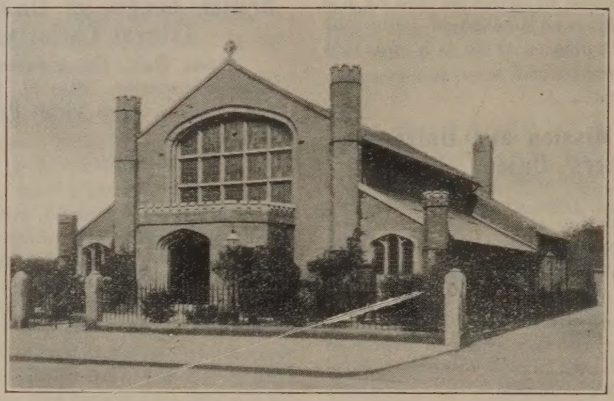
Mrs. Allen referred gratefully to all who have sent articles for hospital use, and especially mentioned the gifts of the Women's League Branches. She spoke of the sympathetic letters accompanying the parcels, and said she had formerly heard much of the "coldness" of Unitarians. A fuller knowledge of them, helped by the scores of letters received, showed her how far from truth such an idea is. Incidentally Mrs. Allen told the meeting that the gifts of the hospitals were often in use by the recipients on the third day after leaving her house, showing the quickness with which a small privately managed enterprise can be carried out. The gratitude of the Belgian doctors and nurses for our help in their difficult work is very great, as expressed to Mrs. Allen during her visit to France at Easter.

The annual meeting of the London District Unitarian Society, May 19th, received encouraging reports. A Unitarian leaflet was returned to the Rev. J. A. Pearson by an orthodox "Christian" who described it as "godless rot," and said that "Salvation is possible to any but a Unitarian." So our work is much needed.

The Rev. Dr. James Drummond was 80 on May 19th.

Anniversary collections: Mottram, May 9th, £21 7s.; Halliwell-road, Bolton, May 16th, £25.

Mr. Henry Hyde, Lower Mosley-street Sunday School, Manchester, has been honoured by his fellow workers, May 14th, by presentation of a cheque for £106 19s. 6d., in appreciatio of his long services.



BOOTLE (UNITARIAN) FREE CHURCH.

Unitarian services were first held in Bootle on Oct. 6th, 1889, being conducted in the County Hall by the ministers of the district, aided for one month by the late Rev. T. W. Freckelton. The Liverpool District Missionary Association reported of the experiment:—"The services were freely advertised in the papers, and a large number of cards making the announcement were distributed from house to house in selected portions of the borough. It was an invitation freely given with no hostility towards any existing churches, seeking especially for those who were attached to no church, and those who were inquiring into questions of theology and practical religion; and the result showed that the movement had been timely. . . In response to an invitation from the committee, forty-four residents in Bootle and the immediate vicinity have given in their names as interested in the movement and desirous of taking part in any further effort that may be made to carry on the work." In the summer of 1890 a local committee made preparations for a resumption of the services by enrolling names and organising a voluntary choir. On October 5th services were recommenced, and were continued under the auspices of the Liverpool District Missionary Association until Easter, 1891, the Association stating in its report:—"After Easter the present arrangement will be at an end, and the congregation will, for a time at least, shape its own course. . . Here is a company of faithful men and women, who feel that they have truth to which they desire to be true, and a religious life to maintain; they are, in fact, already, in however humble measure, a living church. And what is greatly to be desired is that it might be possible for the Association in the coming autumn to appoint a minister, who should be able to devote himself to the direction and strengthening of this most hopeful movement."

The Association invited Rev. H. W. Hawkes, who had twenty years of work to his credit, to become the first minister of the Bootle congregation. He entered upon the pastorate on September 6th, 1891. His first report to the District Association was characteristic. After speaking of numerical and financial success, he spoke of the temptation he was under to buy or build "the best thing to be had," so as to be able to accomplish more than could be achieved in a hired hall. For the time being he contented himself with recommending that a site be obtained. "In conclusion" he wrote, "I have faith in there being a future before us if we are faithful enough to grasp it. I believe that any religious home we could provide on a free and open trust would always be of use in a great population such as would surround us. I believe that they that ask shall receive, and that God's providence working through the hearts and hands of good men can easily set down another centre of light and piety, blessing givers and receivers alike. Will any friend or friends justify my faith. 'Bis dat qui cito dat.'" His faith was to be justified ere long.

The second report is of historical importance, seeing that it contained a clear declaration of the polity and doctrine of the congregation—"'Bootle Free Church,' to use the title which, after full consideration, we decided to be known by, makes clear its principles by the frank notification of "Unitarian Services" on board and by advertisement. There is no attempt to conceal our present doctrinal proclivities, while the future is left free and unhampered as far as the 'church' is concerned." There also occurs Mr. Hawkes' views as to the kind of building the locality warranted:—"I have elaborated plans of the building we should like to erect. It would be folly to limit ourselves by a purely church building, while, on the other hand, an ordinary school or lecture-room would not be likely to attract the public. My plan combines the two in a Free Church Hall on sufficiently ecclesiastical lines to be in entire harmony for Sunday worship, yet easily adaptable for all week-day gatherings and social purposes. This would be all we should probably need for many years to come, while space would be reserved for further buildings if ever required." Those who use the hall that later embodied these ideas, gratefully acknowledge their appropriateness.

In the third annual report a further reference is made to the building, then in course of erection:—"We could, of course, have put up a cheaper and shabbier edifice than we have designed. A bare lecture hall or school-room would hold us as we are now. But no mistake is greater than to hope for success on such terms. A paltry building is either soon outgrown, or kills off the cause, generally the latter. At any rate, rightly or wrongly, we aspire to a Church Hall, combining ecclesiastical and social capabilities, which we think will be unique in some of its features, attractive and homelike and fully equal to housing a growing congregation with all the organisations which should cluster round a living church."

Building operations were commenced in April, 1894, and on March 31st, 1895, Sunday services were begun. It should be stated that the late Mr. George Holt provided the site, and the late Mr. Charles W. Jones, by his munificence and influence, made it possible for the Free Church Hall to be opened free from debt. Their generosity is nobly maintained by their descendants.

The ensuing years were crowned with success. In his last report to the District Association, Mr. Hawkes was able to report average attendances of "about 50 and 126 respectively for morning and evening." In the summer of 1900 he laid down his charge after a nine years' fruitful ministry. With intervals abroad he continued his connection with the church, acting as he jocularly puts is, as "Mr. Morley Mills' unpaid curate."

The Rev. J. Morley Mills commenced a very successful Bootle ministry in 1900, and for nine years maintained zealous enterprise which his successors, though younger men, have feared to emulate. In his last annual report Mr. Mills was able to say "Whereas some years ago the church had a mortgage of £200 on its caretaker's cottage, and had to depend on the private generosity of a single member to defray the cost of painting, etc. this year it pays its own renovating expenses; the mortgage has disappeared, and £150 stands to the credit of the "Independence Fund"; it has £20 per annum less from your Association, and pays in salaries £35 per annum more." In leaving for Failsworth, Mr. Mills carried away gifts from the congregation, and the expressed gratitude of the L.D.M.A.

The next and third minister was the Rev. Henry Dawtrey, B.A., who had the misfortune to break on the rock of church finance. He did good work, especially among the young people. His ministry terminated in September, 1911.

During the succeeding interregnum the congregation kept together and its officers did yeoman service, especially the Hon. Secretary, Mr. L. W. Lewis, M.A., who frequently occupied the pulpit. The L.D.M.A. recognised the need for greater financial assistance, and the Congregation was able, on Dec. 31st, 1911, to send a cordial and unanimous call to the Rev. Walter Short, B.A. He opened his ministry six months later—in July, 1912. The present ministry has been marked by two notable events, viz., the holding of a bazaar when the record amount of £525 was cleared, and the appointment of the Rev. H. W. Hawkes as Minister Emeritus. It is felt that the earliest traditions of the place are being maintained, while the spirit of the church is absolutely open to receive new religious truth.

Unitarians connected with churches of the Western Unitarian Union who have joined the British Forces for the war include: Bath 7, Bridgwater 10, Bristol 56, Clifton 1, Domestic Mission, Bristol, 27, Cheltenham 6, Cirencester 7, Colyton 6, Crediton 11, Crewekerne 42, Cullompton 6, Devonport 1, Exeter 13, Gloucester 10, Ilminster 29, Moretonhampstead 7, Newton Abbot 10, Plymouth 8, Sidmouth 18, Taunton 18, Tavistock 9, Torquay 5, Trowbridge 13.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

—Reprinted from the "Unitarian Monthly."
3d. per dozen; 1s. 6d. per 100; from the Editor.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament.
Reference Books: Giran's "Jesus of Nazareth," Carpenter's "First Three Gospels."

June 6th.—JESUS, THE SON OF MAN.

Scripture Reading: John v., 17-36.
References: Giran, 109-10; Carpenter, 72.

1. Jesus was a Man.

The New Testament is very clear on the point that Jesus was a real man. Even the Fourth Gospel, which is not considered to be so reliable as history always represents him as a man. "After me cometh a man," said John the Baptist (John i, 30); "Come and see a man," (iv., 29); Jesus speaks of himself as "a man that hath told you the truth," (viii., 40); "the man that is called Jesus," (ix., 11); who "can do nothing of himself," (v., 19, 30; viii., 28). This is all the more remarkable from the fact that the sayings of this Gospel concerning Jesus are relied upon by the orthodox more than upon any other, to show that Jesus was more than man. But even when Jesus was falsely charged by the Jews with making himself God, because he said "I and the Father are One" meaning one in purpose, in spirit,—he replied: "Say ye, thou blasphemest; because I said I am son of God?" (x., 37). But the same writer says that all men are "Children of God" (I. John iii., 1-2) and therefore sons. In the other Gospels Peter denying Jesus said, "I know not the man" (Matt. xxvi., 72, 74; Mark xiv, 71); in Acts ii., 22, Jesus is "a man approved of God." The Apostle Paul speaks of him as "the man Christ Jesus," (I. Tim., ii., 5). The term "Son of Man" means "a man"—a human being—and is "the title by which Jesus desired to show his oneness in the broadest sense with men's sufferings and needs" (Carpenter). That the title is used meaning "man" is evident in such passages as Mark ii., 27-28—"The Sabbath was made for man, and not man for the sabbath: so that the Son of Man is lord even of the sabbath."

2. "The Son of Man" as Prophet and Teacher.

It is plainly seen in the Gospels that the term "Son of Man" is also used as a title of distinction, marking Jesus in a very special sense as an inspired teacher. His followers afterwards made use of it to mean that Jesus was the Messiah. Long before Ezekiel had made frequent use of the term as meaning the servant of God, speaking for God to men as God's prophet; see Ezekiel ii., and chapters following. Thus was Jesus the "Son of Man" in this prophetic sense, "come to seek and to save," and "not to be ministered unto but to minister"; "he that soweth good seed is the Son of Man" (Matt. xiii., 37.)

June 13th.—JESUS, AS "LORD."

Scripture Reading: John xiii., 1-17. References: Giran 110-12; Carpenter, 74-77.

1. The meaning of "Lord."

The title "Lord" is used of one who is a master of slaves or an employer of labourers (Matt. xx., 8; xxiv. 46, 49; xxv., 19-20; John xv., 15); of a bridegroom (Matt. 25,11); of a husband (Genesis 18, 12; I. Peter iii., 6); a prophet was called "lord" (I Kings xviii., 7, and II. Kings ii., 19); and so was Abraham's servant (Gen. xxiv., 18); it is translated "sir" when addressed to Pilate (Matt. xvii., 63), as a title of courtesy given to a superior. Like the title "King" and "Father," it is also used of God as "the Lord" or "the Lord God." Only twice in the first three Gospels is Jesus reported as using the title for himself—Matt. vii., 21, and Luke vi., 46—where it means evidently Master or Teacher. When used of a man it can never mean "God." When used of Jesus it cannot mean that he was God for he always speaks of himself as being a man and makes himself distinct from God; he prays to God. The title "Lord" given to Jesus by his followers can never prove that Jesus was more than man.

2. The Lord Jesus Christ.

The title "Lord" was used of Jesus after his death as meaning the same as "Messiah." The word "Christ" is the Greek for the Hebrew word "Messiah," and "the Lord" as applied to Jesus came to be understood of him as its equivalent. The Gospel records were not written until the doctrine that the crucified Jesus was the "Christ" has been proclaimed and accepted. It is not certain that Jesus ever thought of himself or declared himself to be the Messiah. The words put into his mouth in Matthew xvi., 15-17, and the parallel passages of Mark and Luke, are not unquestionably historical. Dr. Martineau claimed that Jesus did not accept the title of Messiah, and German scholars Wrede and others share that view. Dr. Estlin Carpenter differs from this position and believes that the entry of Jesus into Jerusalem as Messiah and the confession of Jesus at his trial, are both historical. But even if Jesus did accept the Messiahship with the use of "Lord" in that sense it is not evidence that he was more than a man, for the Messiah was understood to be a man anointed of God or God inspired Thus was Jesus called the Christ as one who was specially and uniquely anointed by the divine spirit. He was the specially inspired of God for the work he did as the greatest of the prophets. Every greatly inspired soul is also a Christ of God. In that sense Jesus was the Lord Jesus Christ, because he was the chief amongst inspired men, and his gospel being that of the man who came to be called the Christ, was named Christianity.

June 20th.—JESUS, SON OF GOD.

Scripture reading: Matt. 11, 25-27; John 3, 16-21. References: Giran, 112-115; Carpenter, 68-72.

1. The title "Son of God."

This is one of the titles given to Jesus in the New Testament Scriptures. It means that he was the Messiah. We are told in Mark 1, 1, that this scripture is "The beginning of the Gospel of Jesus Christ, the Son of God." At the baptism it is said of Him, "Thou art my beloved son." Peter says, "Thou art the Christ, the Son of the living God." But Jesus never used the term of himself. Formerly, Israel was said to be God's Son—Ex. 4, 22; of the anointed king, it was asserted that God said, "I will be

his father and he shall be my son"—II. Sam. 7, 14; "I have chosen him to be my son, and I will be his father"—I. Chron. 28, 6; "Thou art my son, this day have I begotten thee"—Ps. 2, 7. Paul says that Jesus was "declared to be the Son of God"—Rom. 1, 4. It is clear from these references that the title "Son of God" does not make Jesus more than man. Between the crucifixion of Jesus and the earliest writing in the New Testament was a period of twenty years, for the earliest Christian Scriptures are certainly some of the epistles of Paul, the 1st Thessalonians being reckoned first in order of time, its date being placed about 53-54 A.D., the Gospels without doubt coming much later. In that 20 years the doctrine of the Messiahship of Jesus had come into existence and had become popular amongst the followers of the Master; and thus we have it imported into the Gospel records.

2. The real sonship of Jesus.

Jesus was the Son of God only in the same sense as all men are sons of God. There can be no meaning in speaking of God as "Our Father" unless that signifies that all men are his sons. Jesus declares in his beatitudes: "Blessed are the peacemakers: for they shall be called sons of God," and urges his hearers to "Love your enemies—that ye may be sons of your Father which is in heaven." It was a fundamental part of good news which he proclaimed, that all men are the children of God. In the parable the prodigal cannot cease to be a son. The term "Only-begotten son" cannot be intended literally, for it is applied not to Jesus alone but to Isaac in the same sense, for he is said to be the only-begotten son of Abraham (Heb. 11; 17), who had Ishmael and other sons. Jesus was not more only son of God than Isaac the only son of Abraham, "for as many as are led by the spirit of God, these are sons of God"; the spirit beareth witness with our spirit that we are children of God:—heirs of God and joint-heirs with Christ,"—Rom. 8, 14-17; "Everyone that loveth is begotten of God," and consequently Jesus cannot be literally the "only-begotten," that phrase really being a term of special endearment. The word translated "only-begotten" is also rendered "darling" in Ps. 22, 20; Ps. 35, 17, and it really means "well-beloved." Jesus therefore is son of God in no other sense than is any other man excepting of course in his higher degree of merit in being a truer and more worthy son. Such terms as "only-beloved" and "best beloved son" misrepresent that infinitely loving Father who is impartial, loving all alike, and who is no respecter of persons, but sends his light to shine upon all, upon the evil as well as upon the good.

June 27th.—JESUS, MEEK AND LOWLY.

Scripture Reading: Luke 14, 7-23. References: Giran, 116-117; Carpenter, 230-232.

1. Jesus was lowly in heart.

"Learn of me," said he, "for I am meek and lowly in heart,"—Matt. 11, 27, "Blessed are the meek: for they shall inherit the earth,"—Matt. 5, 5; "Whosoever would be first among you shall be your servant,"—Matt. 20, 27; "Whosoever exalteth himself shall be humbled; and whosoever shall humble himself shall be exalted,"—23, 12; these are a few of the many sayings of Jesus against self-seeking and in the advocacy of humility. "Whosoever shall humble himself as this little child, the same is the greater in the kingdom of heaven,"—18, 4; "sit not down in the chief seat,"—Luke 14, 8, but "go and sit down in the lowest place,"—14, 10. Can we think that Jesus would teach such lowliness and humility and not practice it himself? Was it not his practice to go to the poorest and the humblest and to make himself the friend of the outcast?" He was ridiculed as the friend of publicans and sinners,—Matt. 11, 19. He could well say, Do as I do,—"learn of me, for I am meek and lowly in heart." There is every reason to believe that this is a true picture of Jesus. In this humility was his greatness. "I am in the midst of you as he that serveth,"—Luke 22, 27. He refused to be overpraised: "Why callest thou me good? none is good save one, even God,"—Mark 10, 18. His followers who after his death were anxious to exalt him in the eyes of the world would be tempted to make Jesus appear less humble than otherwise, consequently we may be certain that this humility truly represents what Jesus was. Only a strong, brave, and noble soul could be equal to it, but Jesus was that strong and noble one.

2. A different view of Jesus, which is untrue, is presented to us in the Gospel according to John. Here Jesus begins his ministry as the acknowledged Messiah (1, 41), which is quite contradictory to the synoptic (first three gospels) record. He speaks of himself as "the only-begotten son" of God,—3, 16, 18; he tells the Samaritan woman concerning the Messiah, "I that speak unto thee am he,"—4, 26. In further self-assertion he says: "I am the bread of life,"—6, 35, 48; "I am the light of the world,"—8, 12; 9, 5; "I am the good shepherd,"—10, 11, 14; "I and the Father are one,"—10, 30; "I am the resurrection and the life,"—11, 25; "I am the way, and the truth, and the life: no one cometh unto the Father, but by me,"—14, 6; "he that hath seen me hath seen the Father,"—14, 9; "I am the true vine,"—15, 1, 5; "If ye shall ask anything of the Father, he will give it you in my name,"—16, 23. This self-exaltation is in utter contradiction to his own teaching as shown in the synoptic records (synoptic means seeing together, having the same view). The character of Jesus as represented in the first three gospels is more truly historical and reliable, and in harmony with his own injunctions upon others. The fourth gospel was not written as history, but purely for the doctrinal purpose of strengthening and fixing the belief that Jesus was himself the Messiah, the Son of God in a sense that was unique and different from what was true of other men. It contains much that is spiritually beautiful and precious, but is not reliable or trustworthy in its personal portraiture of the Master. Jesus was truly humble in his estimate of himself; he was not an egotist. His passion for righteousness made him strong and brave; his love for his fellow-men and for his heavenly Father made him tender, gentle, and noble, and ready to suffer in divine service for them.

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS. Gen. Sec.: Miss M. TWIST.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

Monthly Message: THE HOUR OF TRIBULATION.

The disciples of Jesus are being sorely tried. They are learning hard lessons. Tribulation is their portion. Looked at with clear calm eyes, even what politicians call a "little war," is a heart-bruising thing. To the humane imagination, the spectacle of a few men engaged in mutual slaughter is horrifying. But the present war, which counts its combatants in millions, cuts the heart like a knife. The toll of death is terrible. And yet it is not that men are maiming and slaying each other in stupendous numbers that so sickens the soul—awful as that is—but the accumulation of frightful horrors that marks the method of the powerful enemy. Germany's policy of frightfulness fills the minds of good men with a dull despondency, and afflicts them with a sort of mental paralysis. We had believed that as enlightenment, education and culture were attained barbarism and brutality became impossible. From savages or semi-civilised peoples we expected cruelty and torture, and found it possible to pray, " "Father, forgive them, they know not what they do." We were convinced that civilisation would release the springs of tenderness locked up in their half-human breasts, and develop their incipient sense of fair-dealing, and so render them incapable of inflicting torture and treachery on fellow human beings.

But our confidence has been rudely shaken. We are learning that civilisation is no guarantee of chivalry, of honour, of humane behaviour. Nay, the profession of Christianity, which inculcates brotherliness, the forgiving spirit, and the child-like heart, turns out to be no reliable safeguard of the sanctities of truth, justice and mercy.

Little wonder, then, that Christian hearts are aching, Christian eyes are hot with unshed tears, Christian minds are plunged in darkness, Christian hands fall helpless to the side. Some have sadly turned from Christ. Some cannot, dare not, name the name of God. Religion, for them, has proved an illusion. But whilst our hearts go out in deepest sympathy towards such souls in distress, we cannot but number them with those whom the Master would describe as "of little faith." In the present hour of trial fair weather Christianity cannot but collapse like a house of cards. Only those whose faith resembles the house that was founded upon the rock can live in the present with patience and greet the future with confidence. They know that the horrors of the hour are not the outcome of Christian teaching and practice, but a departure from and denial of both. They know that the fearful blood lust is not a product of advancing human nature, but a survival of the tiger spirit of a by-gone phase. Though God is invoked in behalf of lawlessness and inhumanity, they know the God and Father of our Lord Jesus Christ is the author of peace and lover of concord. Hence, though their hearts are heavy, they bear their cross with patient courage; for above the tumult and the shouting they catch the accents of a strong and tender voice, "In the world ye have tribulation: but be of good cheer; I have overcome the world." H. F. S.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

National Unitarian Temperance Associationi

In the sight of God and fully realising my responsibility to Him, I promise by His Almighty help to abstain from all intoxicating drink during the whole course of the war, endeavouring as far as in me lies to serve him with pure body and soul.

Name .....

Date .....1915.

This declaration is published in books of 24, at 2d. each post free, by our N.U.T.A., Essex Hall.

Dr. William Lien Teh: "Only seven years ago half the adult population of China smoked opium. To-day I think that you can scarcely find one per cent. who do so. I feel sure that what we have been able to do in China can be easily done in Europe in regard to the question of alcohol." — From "Shall I Drink?" by Dr. J. H. Crooker.

The annual meeting of the National Unitarian Temperance Association on Friday, May 28th (see advertisement) will be addressed by Mr. J. F. L. Brunner, M.P., President of the British and Foreign Unitarian Association, and by Mr. Hugh R. Rathbone, President of the National Conference of Unitarian Churches. The platform will include three M.P.'s. All friends within reach are urged to be there.

The National Unitarian Temperance Association supports the following appeal:—

TO THE MEMBERS OF THE UNITARIAN AND OTHER LIBERAL RELIGIOUS CHURCHES.

We feel sure that our friends and fellow members of our Churches will desire to bear their full share with the members of other Churches, and indeed with the nation at large, in helping by every means in their power the practice of temperance.

There is an all but universal opinion that the use of strong drink is impairing the national efficiency in naval, military, and industrial affairs, and the nation more than ever requires its efficiency to be maintained at the highest level.

Some of us will probably consider that the most effective way of achieving this is to follow the example of His Majesty the King, but to many of us

there seems to be more than merely personal effort necessary.

When a great enemy is at our gates we sink our individuality and submit to a state control which would at other times be intolerable. This is a time of great emotions, when great things are possible to us. Cannot we put aside our individual views, and take really drastic steps as a nation to combat this great enemy at home? If, after the war is over, we wish to go back to things as they are now, there is nothing to prevent our doing so.

But is it too much to hope that a state of affairs so much better than we have ever known may result from the sacrifice the nation is asked to bear, and so in this way also the horrors and misery of this stupendous struggle will not have been in vain?

When our young men are so heroically offering their lives in the service of their country, and of righteousness and freedom, we shall surely be only too eager to further their efforts by making the infinitely smaller sacrifice that is now asked of us.

HUGH R. RATHBONE,
President of the National Conference.
J. F. L. BRUNNER,
President of the British and Foreign Unitarian Association.

"What is it all for?"

GERMAN'S LAST LETTER TO HIS MOTHER.

On the body of a young Bavarian soldier, killed in the recent battle in the Champagne, was found this pathetic letter to his mother:—

My dear Mamma,—For three months we have been in the battle. Heavens, what is it all for? The greatness of the Fatherland, the glory of the Kaiser, or some motive of that kind. If so, it is after all a small thing, and neither united Germany nor our respected Kaiser had need of all this bloodshed.

I cannot tell you, my dearly beloved mother, what pictures of hell pass ceaselessly before my eyes. I seem to be living in a red dream and among flames. Of what use to me will have been my long studies and my hopes to make you happy in your old age? To die miserably for a mysterious cause. Thousands of us all are in this case.

Good and faithful comrades of mine who, like me, asked only to be allowed to live in joy and work, I have seen fall in the hail of lead and iron or perish of cold and almost of hunger. It is no longer possible to win this war. We have been dragged into it by lying. The Allied enemies were better prepared than us for winning, and every day lessens our strength.

I cannot send you this letter by the ordinary way, for it tells the truth, and I should be severely punished if it were read by our chiefs. It will be sent to you, I hope, by him who will pick me up dead on this soil of France, which I would I had never set foot on.

My last thought will be for you. Good-bye till eternity, my sweet, darling mother.

OTTO KOENIGSTEIN.

The letter (says the "Chronicle" Paris correspondent) was found on the lad's body not by one of his comrades but by the French enemy. It has been dispatched to its destination through a neutral country.—"Tavistock Gazette," April 2nd, 1915.

The Wide World.

The loss of the Lusitania and over 1,200 of its passengers and crew is a terrible calamity of itself, uniting the British Empire with America under the same sense of great sorrow and bereavement; but it is all the worse considered too as an unprecedented moral calamity, in fact that it was due to a deliberate and cold-blooded act of wholesale murder perpetrated upon non-combatants, defenceless upon an unarmed ship, and consisting of women and children as well as of men. It is a moral calamity as a crime against the most ordinary standard of justice and humanity, just as are the atrocities upon defenceless women and children in Belgium. Amongst those who were victims to this barbarous outrage there were at least two Unitarians, Mr. and Mrs. Macky, of Auckland, N.Z., coming on a visit to their daughter, the wife of Rev. Wm. Jellie, Southport. The warmest sympathy of Unitarians and others is felt with Mr. and Mrs. Jellie and the friends of the Auckland Church in this serious loss.

The Rev. Ernest Hale and his people of the Wellington Church, New Zealand, continue to be actively engaged in earnest work. At an Infant Dedication Mr. Hale's address was entitled "If baby only could speak." The "New Zealand Times" has recently published a good report of an address by Mr. Hale on "Was Jesus a Unitarian?" We note that the Sunday offertories for Feb.-March averaged £3 6s. per Sunday, a much higher indication of strength and loyal devotion than can be shown by many of our churches at home.

Unitarians of one of the Chicago churches have "A Penny a Day" Fund, to which they contribute to that extent, over and above their pledged contributions to their church, and with that they have considerably reduced the debt upon their church building.

The Presidency of the General Conference of Unitarian Churches of the United States and Canada, held by Dr. Charles W. Eliot, late President of Harvard University, goes in succession to William H. Taft, LL.D., ex-President of the United States, who has accepted the appointment.

The best way to bury your sorrows is to dig up happiness for another.

A little real friendship is worth a whole lot of financial assistance. But the well-to-do need not economise on the friendship.

The Resurrection of the Body.

By W. Ralph Hall Caine.

(The Editor of the "Isle of Man Times," Douglas, I.O.M., has given as much as eight columns space to a lay sermon on the "Ascension," contributed by Mr. W. Ralph Hall Caine, in reply to a report of a sermon by a Church of England curate. Mr. Caine sends us the full report, and thinks that we may make use of some portion of it in the U. M. Hence the following.)

We come to the narrative of St. Mark:—"So after the Lord had spoken with them he was received up into Heaven, and sat on the right hand of God." Or as St. Luke has it:—"And it came to pass, while he blessed them he was parted from them, and carried into Heaven." Was this a resurrection such as Raphael and many other great Italian artist has portrayed it to our eyes? Did Christ's body, while he still remained in the form and flesh of man, rise from earth and pass upward until it was lost behind a fleecy sub-tropical cloud? If so, how comes it that the vision of the two Apostles could penetrate not merely the clouds on high but the very stout and awesome walls of Heaven itself, where they could see Jesus sitting "on the right hand of God"?

Matthew and John were supposedly eye-witnesses of the Ascension. Why do they make no mention of it? Their silence is not more remarkable than the disagreement among those Evanlegists who testify "Mark is at variance with Luke, nay, Luke is at variance with himself," says Strauss. "In the account of the former it appears as if Jesus had ascended into heaven immediately from the meal in which he appeared to the eleven, consequently from out of a house in Jerusalem." Only by violence to the text can the Ascension be translated from out of a room to the "Mount called Olivet."

If the attestations to the historical validity of the Ascension are "peculiarly weak," why such an expenditure of acumen? The physical body of Christ disagreement among those Evanlegists who testify, or the company of Heaven. It could not even survive the task of penetrating the forty or fifty miles of atmosphere with which our globe is surrounded, protected, and self-contained. But if the body of Christ were granted that power—whither was it bound?

In the biography which the son of Sir Robert Ball has recently published of his father, we learn that the great astronomer was persistently badgered by a clergyman as to the locality of the New Jerusalem. The clergyman told the astronomer of his own discovery—"It lies behind the moon," he said. Sir Robert Ball, full of an Irish love of fun, suggested Mars as a more suitable locale.

If Heaven is a physical reality, and not a condition of God or mind, must we look for it in the limitless space in which the earth moves? Our own sun is a large body compared with the earth; but the star Sirius, which strikes the eye of the earthly watcher as a small and insignificant spark, is calculated to have a mass three times greater than our sun. Sirius emits a light seventy times as great as our beneficent orb of day, and platinum can only exist on its surface in a state of vapour. If Sirius were the scene of our Heaven, it would take us over 2,000 years to reach our sphere of blessed content, travelling at the inconceivable rate of 184,000 miles per second. In other words, that faint spark that reaches us to-night, and which we see by the aid of a powerful telescope, started on its journey through space some few years before the birth of Christ. And yet there is no fact brought to our knowledge that suggests that even that remote sphere of light and heat is anything more than a near neighbour compared with other bodies which by reason of their remoteness we cannot comprehend at all.

And when we try to form in our mind's eye some definite outline we ask ourselves, "Why talk of a resurrection at all when nothing is buried in the grave which we shall want or hope to see again?"

Immortality is the faith of every one of us, because, though change is the law of nature, there is no death. Nothing in the character of a solid body ever leaves this earth, or joins on to it. Why, then, do we persist in a doctrine that belongs to the first faint flush of twilight in man's understanding?

ASPIRATIONS.

Sweet mercy, strength of God, from Thee
Man's hope of heaven began,
And heaven itself on earth shall be
When mercy lives in man.

—W. G. Tarrant.

Around us is a Power we cannot resist; Wisdom which concentrates in a weed or insect, marvels which the study of a lifetime cannot fathom; Righteousness casting us down in woe or uplifting us to a heaven of peace as it is defied or respected; Tenderness to which we owe blessings so dear and sweet that it is worth living to have enjoyed them whatever the future may bring forth. —H. W. Crosskey.

PRAYER: God of all goodness and love, we pray Thee to teach us to be temperate in prosperity, and to read our duty in the lines of Thy mercy; and in adversity to be meek, patient, and resigned; to look through the cloud that we may wait for consolation from Thee, our Lord; in the meanwhile doing our duty with unwearied diligence, and an undisturbed resolution, and putting our trust in Thee. Amen.

While this Magazine is going to press the Anniversary meetings of the Unitarian Denominational Societies are being held at Essex Hall, London. To these Whit-week meetings of the B. and F.U.A., the S.S.A., the Women's League, the N.U.T.A., the Cent. Postal Mission, and other bodies draw many pilgrims from various parts of the United Kingdom and from abroad, and it is usually a great time.

Notes and News.

It is surely an indication that the cause of rational religion is moving in the Isle of Man when its leading newspaper in two issues prints eight columns of a lay sermon by Mr. W. Ralph Hall Caine on the Ascension of Jesus from the standpoint of religious free thought. The work of our Missionary Conference will find encouragement in that fact, and will it is hoped persevere with Unitarian services whenever practicable.

Sir Robert Eyes Fox, Town Clerk of Leeds, whose portrait has recently appeared in "World's Work," is the son of a Unitarian minister, the Rev. George Fox, formerly of Park Lane, Wigan, and the Rev. A. W. Fox, M.A., of Todmorden, is his brother.

Mr. Josiah Wedgewood, M.P., who is connected with the Unitarian Chapel of Newcastle-under-Lyme, has been wounded in action at the Dardanelles.

The London S. School Society held a very successful Musical Festival on April 17th at Essex Hall, when there were singing contests between school choirs and a concert by the combined choirs.

Sales of Work: Bolton, Halliwell-road, April 16-17, £114; Blackpool, Lytham-road, South Shore, April 28th, £60.

Rev. T. P. Spedding, Missionary Agent for the British and Foreign Unitarian Association, has visited the Churches of the Northumberland and Durham Association, and has aroused and stimulated renewed interest.

The N. Cheshire Unitarian S.S. Union held its annual conversazione at Mossley, April 17th, when about 250 attended, and the gathering was a very gratifying success.

The 5th Congress of Religious Liberals has been held at Philadelphia, consisting of Unitarians Universalists, Friends, Jews, and others.

The annual meeting of the North End Mission, Liverpool, held recently, received very gratifying reports, and was an enthusiastic occasion with glowing testimony to the work of the Rev. J. L. Haigh.

The 253 Anniversary of the Coseley Old Meeting House (Unitarian) has been held, April 11th.

"A delightful crowd" of young people of the Unitarian congregations of the London district assembled at the Young People's Meeting arranged by the London District Unitarian Society at Essex Hall, April 24th.

The S.E. Wales Unitarian Society Annual Meetings were held at Merthyr Tydvil on April 26th, when Rev. Simon Jones, B.A., opened a conference on "Unitarianism after the war."

The Homes Committee Manchester District S. School Association is appealing for the last £60 to complete the enlargement of the Barleycrofts Convalescent Home. Donations should be sent to Mr. H. J. Broadbent, Greencroft, Worsley, Manchester.

The Sunday School Association Ambulance Car was formally presented to the Red Cross Society on May 2nd at the close of a religious service at Essex Hall, when about 850 young people and their friends from the schools in the London district attended.

The Annual Assembly of the Western Unitarian Union was held at Trowbridge May 5th, when a special address was presented to the Rev. A. N. Blatchford, B.A., expressing regret at his coming retirement from the ministry and appreciation of his many years of able service in association with the Union. Owing to the increase in the cost of living a special "war grant" of £5 was made to those ministers whose stipends are small.

The annual meeting of the London Domestic Mission Society was held May 10th, when it was reported that the expenditure had been £1,417 6s. 7d. and the income £1,152, and three Domestic Missions are supported.

A helpful spring conference of the Northumberland and Durham Unitarian Association was held at Stockton-on-Tees, May 10th, whn a paper read by Rev. E. T. Russell, B.A., of Edinburgh, was read and discussed.

MINISTERIAL CHANGES. Rev. J. Cyril Flower, M.A., has received a farewell presentation gift at Sale on leaving for Bank Street, Bolton, where he has been publicly welcomed; Mr. W. M. Long has been appointed Lay-minister in charge of the work at the College Chapel, Stepney; Rev. Thomas Dunkerley, M.A., has resigned his ministry at Comber, co. Down, after 35 years, and has consented to remain as senior minister with a junior colleague; Rev. H. Bodell Smith, of South Shore, Blackpool, has accepted a unanimous invitation to become the first minister at Nelson; Mr. Clement Ryley has been appointed Lay-minister in charge of Emerson Hall, Parkstone; Rev. Lawrence Clare, of Hull, has accepted appointment to the Church of the Messiah, Birmingham; Rev. R. A. Dickson has been publicly welcomed to the ministry of the Huddersfield Unitarian Church, on May 6th; Rev. Matthew Watkins, Moneyrea, is appointed to Mountpottinger.

DEATHS: Mrs. W. Mackintosh, Aberdare, April 9th, 54; Mrs. Donald Mackenzie, Edgbaston, April 14th, 96; Mrs. John Campbell, Hampstead, April 16th, 80; Mr. Alfred Jones, of Crewe, in Cambridge Military Hospital, April 16th, 34; Miss Katherine Talfourd, Westcliff-on-Sea, April 17th, 82; Mrs. A. E. Paterson, Bowdon, April 20th; Mr. F. Addiscott, Shortlands, Kent, April 22nd; Private Geo. E. Lickfold, killed in action, Belgium, April 12th; Mr. John Jones, formerly of Pendleton, at Colwyn Bay, April 21st, 79; Mrs. J. R. Holland, Hampstead, May 6th, 84; Mr. H. D. Sprott, Dromore, May 5th; Mr. Walter Holland, Liverpool, May 8th, 72; Miss Jane Turner, Hastings, May 8th, 74; Captain L. Shaw Farquharson, only son of Rev. Alex. Farquharson, killed near Ypres, May 12th, 30; Captain A. C. Cooper, son of Mr. Franklin Cooper, Leicester, killed in action, May 16th, 39; Rev. C. H. Osler, Vicar of Warley, near Halifax, formerly Unitarian minister, died at Southport, April 6th; Rev. E. Ceredig Jones, M.A.,—.

PROVINCIAL ASSEMBLY OF
Presbyterian & Unitarian Ministers & Congregations
In LANCASHIRE and CHESHIRE.

The ANNUAL MEETING

Will be held in **MANCHESTER,**

On WEDNESDAY, JUNE 23rd, 1915.

RELIGIOUS SERVICE in CROSS STREET CHAPEL, at 11 a.m.
Preacher: Rev. J. H. WEATHERALL, M.A., of London.
Supporter Rev. H. B. SMITH, of Blackpool.

Business Meeting in the MEMORIAL HALL
ALBERT SQUARE, at 2 p.m.
A. NICHOLSON, Esq., President, in the Chair,
TEA at the Manchester Athenæum, Princess Street, at 5 p.m., 1s. each.

Evening Meeting in the MEMORIAL HALL, at 6 p.m.
A. H. WORTHINGTON, Esq., B.A., in the Chair.

SPEAKERS:
GEORGE G. ARMSTRONG, Esq., of Manchester.
Rev. A. CYRIL FLOWER, M.A., of Bolton.
LAWRENCE D. HOLT, Esq., of Liverpool.

H. E. DOWSON, B.A. } Hon. Secs.
N. ANDERTON, B.A. }

Unitarian Home Missionary College.

Annual Public Examination of Students

AT

SUMMERVILLE, VICTORIA PARK, MANCHESTER,

On TUESDAY, June 29th, 1915,

Commencing 10-30 a.m.

Visitor's Address 5 o'clock—Rev. A. W. FOX, M.A., of Todmorden, on "The Bible and the Preacher."

On EVENING of same day—

Valedictory Service, Cross Street Chapel, at 7-30. Rev. A. HALL, M.A., of Newcastle-on-Tyne.

Knutsford. P. J. WINSER. G. A. PAYNE.

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